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RELIGIOUS INTELLIGENCE. FOREIGN AND DOMESTIC.

SANDWICH MISSION.

JOINT LETTER OF THE MISSIONARIES.

[This letter which bears date of Feb. 1st, 1822, states that the whole number of regular pupils under the instruction of the missionaries, was then about 95. About 40 of these were at the station of Woahoo and 25 at Wymai. A new station was contemplated, as soon as the chiefs should point out a desirable place for it. Several places seemed to be in many respects, inviting; among others, Ohido, on Owhyhee; Lohinah, on Mowee; and Hanappa-ya, on Atooi.—We give but brief extracts from the letter.]

A Reinforcement needed.

We are more than satisfied with the high ground taken by the Prudential Committee, with respect to the labourers for this field. You are doubtless well aware that in the present state of this nation, the exigencies of this mission demand the aid of no ordinary talents. A considerable number of labourers, who are emphatically prudent, tried, and faithful men, could now, we believe, be very advantageously employed in this field, and we earnestly request that they may be sent to our aid. We desire further, that among the missionaries of the Board, our case may be regarded as, in a very important and striking sense, peculiar, and having peculiar claims.

[The letter urges this point with considerable earnestness, by instituting a comparison of the claims of the different missions of the Board.]

Printing and Translations.

We are happy to announce to you, that, on the first Monday of January, we commenced printing, and, with great satisfaction, have put the first eight pages of the Owhyhean spelling-book into the hands of our pupils, copies of which we now transmit for the examination of the Committee, and as little curiosities from these dark isles. By the next conveyance, we hope to send complete copies, with a preface. We intend to print a catechism historical and doctrinal, a Scripture tract, and a grammar and vocabulary, as we make advances in the language. Our pupils will devour books in this language, as fast as we can make them.

The translation of the Scriptures into any language, is a great work; especially if there be no learned men to whom the language is vernacular. Of such, there are none here. Add to this the great apparent poverty and ambiguity of the Owhyhean language, which needs the aid of gesticulation to make it clear and forcible:—and a good transla-

tion of the entire Bible into it, ought not to be expected for many years to come. Probably our eyes will never be gladdened with such a goodly sight.

From the Christian Watchman.

MISSION TO THE CHOCTAWS.

The extracts from the Journal of the Missionaries, published in the Missionary Herald for January, states, that a malignant fever had prevailed in the Choctaw nation, and through the western country generally. Mr. Kingsbury, the missionary had been making arrangements in the last autumn, for the establishment of a new school; for the support of which, 1000 dollars annually, for 16 years, was made by the Choctaws, in March, 1820. The country, though extremely fertile, is but thinly inhabited, owing to the want of water. It is, however, believed, that if sufficient exertions were made in digging, water might be obtained. The scite agreed upon for the new schools is at the place called the Long prairies, near where the line, which separates the states of Mississippi and Alabama, intersects the dividing line between the Choctaw country and the white settlements on the south.—Two saw-mills are within seven miles; and a blacksmith's shop is within three miles. To the honour of the Choctaws it ought to be mentioned, that a remarkable effect has attended the labours of the missionaries for their civilization; and "no attempts to suppress intemperance on this Christian civilized land, have had half the success, which has attended those made among the Choctaws." The dreadful custom of destroying infants has been greatly checked. Several important laws have lately been made by the chiefs against intemperance and infanticide, which have been promptly executed.—One of the chiefs of the Choctaw nation, who presides over a clan called the Sixtowns, and whose population is 2164, has written to the American Board of Commissioners desiring that a school might be established in his country. His letter is dated October 18, 1822; and after naming several laws which he had made for the government of his people, says—

"I want the good people to send men and women to set up a school in my district. I want them to do it quick. I know not how long I shall live, I want to see the good work before I die. We have always been passed by, and have had no one to advise and assist us. Other parts of the nation have schools; we have none. We have made the above laws because we wish to follow the ways of the white people. We hope they will assist us in getting our children educated.

This is the first time I write a letter. Last fall the first time we make laws. I say no more. I have told my wants. I hope you will not forget me.

HWOOLATAHOOMAH."

HEATHEN CUSTOMS.

Extracts from letters recently received from Mr. James Garrett, late of the village of Utica, and now a Missionary at Bombay, to his correspondent in said village.—*Utica Ch. Rep.*

To-day, (Dec. 11, 1821,) for the first time I witnessed the shocking ceremony of Hook Swinging. It is not universally, but rather rarely, practised on this side of India. You have, doubtless, seen some account of it; but as there is a considerable variety in the modes of performing

the ceremony, you may find it not uninteresting to read my account.

Brother Hall, having received information from one of the school teachers in his employ, of the time and place of the ceremony, walked out with me to the place, which was about three quarters of a mile distant from our dwelling. On arriving at the spot, we found a large collection of the natives, of all ages, and both sexes, who appeared quite merry, and eager to see the horrid sport begin.

I was much struck with the appearance of the spectators. They seemed to deem it a season of rare amusement; and such is the amusement best relished by their debased minds.

The machine for elevating the person who is to swing, is constructed as follows: There are two wheels, about the size of our common cart wheels, (though rather more ponderous,) supporting a strong axletree; in the centre of this axle, is an upright post, about twelve or fifteen feet in height. This resembles the post for a well sweep, and has a pole passing through the top of it, in the same manner as is often seen at our "good old fashioned" wells. From the axle, are long pieces extended both back and forward, touching the ground at the ends, intended to keep the axle from turning; else the post would not retain its upright position. This machinery is hung with small bells, which add to the confusion at the time of the ceremony. When the swinger came forward, he was accompanied by a number of musicians, who were doing all in their power to inspire him with enthusiasm, and to excite the acclamations of the multitude.

After running twice round in a circle of about ninety yards, which was kept open for the purpose, he was brought up to the car. The hook was fastened in his back, previous to his being brought on the spot. As soon as he was brought to the car, one end of the pole, (passing through the top of the post, and being about twenty-five or thirty feet long,) was brought down, and a rope, passing through the ring of the hook to his back was made fast to the pole near the end. The length of rope for him to swing by, was about two and a half feet. The opposite end of the pole was brought down, and bound to the long piece extending from the axle. The pieces from the axle were so fastened, that they could be raised a few inches from the ground, to allow the cart to move forward.

Soon after the man was raised from the ground, the establishment was set in motion by about forty men, who drew it by means of ropes. They went five times round, in the circle aforementioned, with about as much rapidity as a horse would naturally trot. There was another rope suspended from the pole, about two feet from the one on which the man swung by which he supported himself; though apparently, supporting but a small part of his weight by it. He manifested not the least symptom of pain. With the hand that was disengaged, he scattered a kind of sacred dust over the people from a bag tied round his body; a quantity of which fell into my eye, but I happily got it out, without experiencing any injury. He was dangling his legs about in a careless manner, during the whole of the time. His mouth was filled with betel nut, betel leaves, and tobacco. The length of time that he was suspended, was about seven minutes.

When I perceived that he was to be taken down, I made considerable exertion to get near to him, and succeeded, though it appeared to give some offence. My object was, to see how the hook was formed and inserted. I got so near as to put my hand upon his back, and see for myself, that there was no deception, but that his weight was really sustained by a hook fastened in the flesh. It was a hook with two prongs, nearly in the form of two fish-hooks, with their backs together. The size of the wire or iron, was about one third of an inch in diameter at the bend. It was inserted about half way between the shoulders and the loins. The shape of the hook was such, as to leave one and a half or two inches spare, between the branches at the bend. One of these branches was placed each side of the spine—appeared to go pretty deep, and to come out again about an inch from where it entered. I should not have thought it possible, that any person could have endured such an operation, without expressing more sense of pain; and after witnessing it, still it seems almost incredible. After he

was taken down, he was immediately hurried off the spot; so I had little time to examine the apparatus.

They have other modes: so you must not wonder if this agrees with no former description you may have seen. The man who swung to day was about twenty-five years old. I understand this is not done to expiate sin, but in performance of a vow. For instance, a man or woman desires a particular favour from any of their gods, either for him or herself or family—the vow is then made, that if the boon is granted, he or she will swing a specified length of time.

I before referred to the custom of women in performance of their vows prostrating themselves in the dust on their way to the temple. This vow is made on similar occasions, and is very frequent. I understand it is usually made in this way: If the desired benefit is granted, she (for I have seen none but women performing it) is to measure the distance from her dwelling to the temple of the god to whom the vow is made, by prostration. It is seldom that these things are attended to by very opulent Hindoos, for they appear rather disposed to let their purses suffer than their bodies, and often build tanks, &c. to obtain the favour of their gods. I believe they also do the same for the expiation of sin, or with that view; though the general notion is that they will suffer in another body for the evil committed in this.

About half a mile from brother Hall's is the present seat of idolatry in Bombay. There is a large tank of water fifteen or twenty rods square, walled with fine hewn stone; on every side you can descend by regular steps to the water's edge. The depth of the water is from three to eight feet, according to the season of the year: around this tank are a number of temples, in the partings of which are a great number of bells hanging. In the inner rooms are the idols, of different shapes, sizes, and colours, made of wood and stone. Some representing merely the figure of a man; others have the body of a man, with an elephant's, horse's, sheep's, or some other beast's head. Their worship commences by ringing some one of the bells, and after bringing an offering and presenting it to their god, they go and bathe in the tank. I have not yet been into the rooms where the idols are kept, as the Brahmins esteem the Europeans unclean, they are much averse to our going in, unless we pull off our shoes, and in that case they esteem it a great condescension to admit us. At 6 P. M. there is a great ringing of the bells, as at that time the people have generally got through with the business of the day and come to pay their homage to their respective gods. The noise is so great as to preclude the possibility of reflection. But thus it is with these idolators. The more confusion the more devotion. These temples are surrounded by a walk, within which are a number of objects the most truly miserable I ever beheld. There is one person I have seen every time I have visited the place, holding a small frame in his hand, which I understand he has held for four or five years. His fingers appear to be nearly perished—the nails are grown out and curved in like hawk's claws in such a manner as actually to grow into the palms of his hand: as for flesh he can be said to have none.

There is another who has for several years carried one of his arms in an erect posture. He never takes it down, and I suppose he would be utterly unable to do so were he to attempt it: as, by the appearance, he must have lost all use of the joints—the arm is so far perished, that it is not more than half its natural size. There are a number of others who are practising various austerities—their bodies nearly naked, and covered with ashes and powders of various colours, their hair matted together, &c.—These are esteemed the holiest of men by the deluded people, and are continually receiving gifts of rice and other food, to prolong their miserable existence. It is supposed by the natives that these *holy* persons have a great influence with their gods, and are able to bring down blessings or curses on whom they please. This accounts for their readiness to bestow gifts upon them. These are some of the lesser abominations of idolatry. The *burning* of widows, *beating the sick to death* to appease the anger of those gods, are still known to be practised.

Now, are these miserable creatures to be left thus to go on age after age? Have *Christians* the means of sending them the gospel, and teachers to direct them to the only Saviour; and will they withhold their silver and their gold? Do they prize immortal souls? Do they prize the gospel, and will they not do their utmost to send it to them? It is true that something has been done for this and other dark regions; but it is nothing in comparison to the wants of the pagan world.

Yours most affectionately,

JAMES GARRETT.

NEW-YORK BETHEL UNION.

In the city of New-York, on Tuesday evening, December 31, the anniversary of the Bethel Union was held at the Murray-street church. A very respectable audience attended which, we have no

doubt, was highly gratified with the evening exercises. The meeting was opened by singing, and followed by prayer, by the Rev. Mr. McCarter.—Divie Bethune, Esq. the President, stated the object of the Society, and the good which had resulted from its formation. The proceedings of the past year were detailed in the excellent report of the Secretary, Horace Holden Esq.

The Report was a very interesting document. From its ample details we have additional evidence that the Gospel of peace in its steady and victorious march, is gathering its laurels alike on the ocean and on the land. The labors of the Society have been directed, as during the first year of its existence, to the gathering of seamen from the haunts of pollution and wretchedness, and impressing their minds with a deep sense of the importance of Religion. And whatever may have been the doubts and fears of some in its origin, the beneficial results already experienced have put to silence the voice of opposition, and in some instances converted its foes to friends.

During the past year the 'Society for promoting the Gospel among the Seamen' has published the Seamen's Assistant, intended to aid masters and seamen in the worship of God, with prayers, &c. suited to the various circumstances incident to a seafaring life. Under the patronage of this society is also published 'The Christian Herald and Seaman's Magazine,' devoted to the cause of Seamen throughout the world. This work is warmly recommended by the Board.

In mentioning the harmony and christian feeling which had prevailed among all the different denominations in this city, engaged in this service, the report makes particular and affectionate mention of the loss they have sustained in the death of the late Mr. John Taylor, of the Methodist society, who was a warm hearted, active and efficient member.

The next branch of the report is devoted to a review of the exertions in the same field, in other parts of the world. In most of the ports in Great Britain, Ireland and Scotland, these societies have sprung up, and the success that has crowned their measures is almost without a parallel in the history of benevolent institutions. At St. John's, New-Brunswick; at Berbice, on the East coast of South America; at Rio Janeiro; at Gibraltar, Oporto, Leghorn, Cronstant, and indeed throughout the greatest part of the coasts of Europe, and even in Asia, the Bethel Flag has been unfurled. And the same spirit among all christian denominations appears to prevail. Among the remarkable occurrences noticed, is the singular fact of a Sea Missionary going forth to labour in this new field of christian enterprise, in the person of a Capt. Angus, a fine man of property, in the prime of life, and who retired from the sea and studied for the ministry. His whole soul is devoted to the work, and he is admirably fitted for it. His travels through various parts of England, have been very successful in bringing forward ministers of all denominations to form a bond of union, and he has left them, for the ports on the continent, in the spirit of peace, love and harmony.

The Board, in conclusion, say that the brightening prospects already witnessed, should animate our hopes, for we live in the very day break of the Millenial glory. The days (says Dr. Mason) are rolling rapidly on, when the shout of the isles shall swell the thunder of the continent; when the Thames and the Danube, when the Tiber and the Rhine, shall call upon the Ganges and the Nile, and the loud concert shall be joined by the Hudson, the Mississippi and the Amazon, singing with one heart and one voice, *Alleluia! Salvation! The Lord God Omnipotent reigneth.*"

The Report having been read and accepted appropriate addresses were delivered by Dr. Ostrom, Rev. Mr. Matthews, Rev. Mr. Truair, and the Rev.

Dr. Spring, reports of which, we understand, are preparing for the Seaman's Magazine. The meeting then adjourned.

The population of the Island of Madagascar is upwards of four millions. The inhabitants are entirely black. The king, Radama, is desirous of the introduction of Christianity and the mechanic arts. On the arrival of an English ship at this island, the Menai, Capt. Moresby, in April, 1821, he sent a message to the English ambassador, that 1200 of his troops, and 2000 slaves were on their way to escort him up the country. The principal object of the British ambassador was the abolition of the slave trade. These civil islanders furnished the ship with every kind of provision that was wanted. Radama's palace is situated on a very high mountain, more than 300 miles inland. The prospects of the missionaries and Christian artisans, who have gone to this island, are remarkably encouraging, as Providence seems, in a very striking manner, to have opened the way for their introduction and labours. One of the artisans, Mr. Brooks, writes, that the Governor of Tamatave, Madagascar, had so liberally supplied him with tools, at the expense of government, that he should be able to receive several apprentices.

Extract from a letter to the Editor of the N. H. Repository, dated Candia, Jan. 4th, 1823.

"God is still pouring out his Spirit upon us, in a wonderful manner. The work is more powerful and general through every part of the town than it ever has been. Twenty-nine have come before the church this present week. Eighty-four will probably be admitted into the church on the second sabbath of January; and several more are hopeful subjects. God has done and still is doing great and glorious things for us—and to him be all the glory."

NEW-YORK SUNDAY SCHOOL UNION.

[A semi-annual meeting of this Society was held in New-York, Dec. 19; and from the statement there made, we make the following extract.]

It appears that the schools have suffered materially, by the late afflicting dispensation with which our city has been visited. At the period when the fever broke out, there were 45 schools, 32 of which were closed during the sickness. Since the return of the citizens, all the schools have been re-opened except four; three are closed for want of teachers, and one for the want of scholars. The Union has now about 16 hundred scholars, under the care of 350 teachers. The report complains of a want of teachers in this city; and states that many new schools could, no doubt, be organized, if suitable teachers could be found. The circulation of religious tracts among the children, has had a salutary influence on both parents and children; and the plan of visiting, recommended by Dr. Chalmers, has been a blessing to the visitor and the visited. The report further states, that in one of the schools there were five blind boys, four of whom have been restored to sight by the Eye Infirmary, and are now able to read the Holy Scriptures; the fifth is still blind, but commits to memory one chapter of the Old or New Testament every month.

The Report proceeds to state, that although the schools in this city, under the care of our Union are not as flourishing as could be desired, yet, the cause of Sunday Schools throughout the world is happily advancing. The Philadelphia Union, last year added to their number 89 schools, 473 teachers, and 7,779 scholars: and expended during the year for books, \$5,060. In Great Britain there are 5,887 schools, 60,755 teachers, and 656,542 scholars. It was stated by Mr. Eastburn, that from documents which he had seen, it appeared there were many schools in England which were not returned to the Union; consequently, the number above stated falls far short of the actual amount. In Holland, the Sunday School cause is espoused

by the King, Nobles, &c. As an evidence of the salutary influence of Sunday Schools, the Report states, that it is believed that most of the missionaries who have been sent out from England, received their first impression of divine truth in those institutions; that, in this city, six hundred teachers and scholars have been hopefully converted, and have joined themselves to different churches; and that about 30 are preparing to preach the everlasting gospel of Christ. Such is the blessed result of Sabbath School instruction; and we confidently hope that the next meeting will exhibit the schools in this city in a no less flourishing condition than those of our sister cities.—*Spectator.*

Mr. John Marshman, eldest son of Dr. Marshman of Serampore, India, is now in England. The principal object of his visit is to obtain further assistance to the translation of the scriptures and to the Serampore College.

MISCELLANEOUS.

FROM THE AMERICAN BAPTIST MAGAZINE.

We present our readers with an extract of a letter from Mr. Judson. It contains no new intelligence; but it breathes so excellent a spirit, and so feelingly depicts the trials and the consolations of a missionary of the cross, that we are persuaded it will be peculiarly acceptable to every christian.

EXTRACT OF A LETTER FROM MR. JUDSON TO MRS. JUDSON, SINCE SHE LEFT RANGOON.

"I wish I could always feel as I did last evening, and have this morning. At first, on hearing Moung Shwa-gnong's story, I felt much disheartened, and thought how pleasant it would be if we could find some quiet resting place on earth, where we might spend the rest of our days together in peace, and perform the ordinary services of religion. But I fled to Jesus, and all such thoughts soon passed away. Life is short. Happiness consists not in outward circumstances. Millions of Burmans are perishing. I am almost the only person on earth who has attained their language to such a degree as to be able to communicate the way of salvation. How great are my obligations to spend and be spent for Christ! What a privilege to be allowed to serve him in such interesting circumstances, and to suffer for him. The heavenly glory is at hand. O let me travel through this country, and bear testimony to the truth all the way from Rangoon to Ava, and show the path to that glory which I am anticipating. Oh if Christ will only sanctify me and strengthen me, I feel that I can do all things. But in myself I am absolute nothingness; and when, through grace, I get a glimpse of divine things, I tremble lest the next moment will snatch it quite away.

Let us pray especially for one another's growth in grace. Let me pray that the trials which we respectively are called to endure, may wean us from the world, and rivet our hearts on things above. Soon we shall be in heaven. Oh let us live as we shall then wish we had done! Let us be humble, unassuming, indifferent equally to worldly comfort and the applause of men, absorbed in Christ, the uncreated fountain of all excellence and glory."

From the [London] Baptist Magazine.

DIALOGUE ON SOCIAL PRAYER.

Duty. Good morning to you, Sir. Are you disposed for a walk? If you are, I will join you.

Excitement. I shall be glad of your company.

Duty. Mr. Excitement, I have been a good deal concerned at the little interest that is taken in our only recognized prayer-meeting; I mean that on the Sabbath evening.

Ex. Many of our friends think two services sufficient, and consider it their duty to spend their evenings with their families.

Duty. I think their non-attendance justifiable; for I know of no more probable means of drawing the attention of children and servants to the consid-

eration and love of religion, than by the father and master of a family, after the public services of the Sabbath, becoming the prophet and the priest of it. But there are scores in our church and congregation, who are in the habit of attending *places of worship* in the evening, and yet desert their own place; and we are sorry, Mr. Excitement, to have missed you among the rest.

Ex. Why, really, there are so little life and energy in our prayer-meetings, that any thing rather than devotional feeling is excited.

Du. Excuse me if I ask, whether the withdrawal of your presence and assistance is calculated to add to, or diminish the interest of these meetings.

Ex. I am aware that by absenting myself, I not only do not render assistance, but, as far as I have influence, encourage the desertion of others; but our good minister, although excellent in his public exercises, does not infuse that spirit, nor excite that interest, which I enjoy where I now attend.

[Here follows a conversation, occasioned by witnessing the effect of an air pump upon a bird which was in its exhausted receiver—comparing it to a prayerless christian.]

Duty. — I have heard there is nothing in nature but may minister to our instruction. Is it far-fetched to imagine that we may see in this, an emblem of our church. Prayer has been called the breath of a Christian, the very atmosphere in which he lives. If the church breathe a free and pure atmosphere; if every member of it use his gift, and employ his energies, there will be life and animation; but let one community be drained of this animating principle, and let this, like a fresh stream of air, be infused into another community, and is it to be wondered at that the exhausted receiver is inimical to life, while the fresh-fed one cherishes it?

Ex. This may be very true; but as long as I continue to unite with the members of Christ's body I feel it right to go where I can be most profited.

Du. I am fully disposed to exercise towards all my fellow Christians the sympathy and good will which the simile you use implies; and whenever an opportunity occurs of uniting with them without sacrificing what I consider my duty to the society to which I belong, I cheerfully embrace it; but there are attitudes of the body which are by no means calculated to increase its vigour, or display its beauty. Let us suppose one Christian society to form the feet. These walk together because they are agreed; they run in the way of God's commandments. But let one of the hands unite with them, and it not only weakens the power to fight, and to wrestle, and to strive, but it does not in the least increase the ease, the usefulness, or the progress of the feet.

Ex. Will you walk round the garden? The gate is open.

Duty. I have no objection. The church is compared to a garden.

Ex. Let us go into the hothouse. I am very partial to hothouse plants.

Duty. I can't say that I am. I admire most to watch the progress of the sapling, planted by the waters, whose roots spread themselves out by the river, to see it constantly growing up in its place; not like the excited plant of the hothouse, that can only exist in the open air in the hours of day, and must be indebted to artificial influence at eventide and night. These may administer to beauty and ornament; but in all the qualifications of real usefulness and excellence, fall, I conceive, far short of those whose seed is in themselves, which, indebted only to their own sap, under the influences of heaven, flourish, and grow, and thrive, and bring forth fruit, while they form pillars to support, and possess strength to resist.

Ex. You appear to be an enemy to all stimulus in religion.

Duty. By no means. I only reverse your or-

der. You plead for a stimulus to excite to the performance of obligations: I want the sense of obligation, independent of circumstances, to be so strong as to be itself a stimulus.

Ex. Well, I cannot see that I do wrong in going where I find myself most stimulated to devotional feelings, and most profited. If you can prove it my duty to act otherwise, I am open to conviction.

Duty. If you will bear with me, I will just state the reasons for my opinion, and you must then draw your conclusions.

1. In all voluntary societies, it is justly expected that the understood regulations of them, whether actually or virtually subscribed, are binding on their members; and that those members who, at stated meetings of such societies, absent themselves without sufficient excuse, are not considered to have the interest of those societies at heart, and especially when it is known that meetings of other societies of the same character, at which they are not expected to attend, are at the same time frequented by them.

2. I have not now any business with the time of these meetings. We are agreed as to the importance of meetings for prayer; and we believe, that owing to the demands of business, &c. no other evening would suit the majority so well as this. But I think if meetings for prayer are important at all, they are as social meetings of the church, embodying the united prayers of minister and people for the influence of the Holy Spirit, and other blessings, to rest upon that church in its individual and collective capacity. There are stated meetings for more general purposes, in which more general blessings may be sought.

3. If this is the design of social prayer meetings, these objects cannot be, or at least can be very imperfectly secured, when the members of any society disperse themselves among others, instead of uniting in their own. Would not the very design of family devotional exercises be nullified, if the respective members of it were to disperse themselves amongst other families, where they conceived the gift of the leader, or other circumstances, rendered the service more interesting? How would it sound, if your minister, at one of our social meetings, after presenting the united prayer of those present to the throne of mercy, that God would follow with his blessing the means of grace they had that day enjoyed, and would succeed the efforts of those heads of families who were endeavouring to cherish impressions that might that day have been made, unwilling to forget you, were to introduce a petition for you as "other sheep he has, but not in this fold?" Or suppose a request to be made by a sick or dying member of the church to his brethren, that prayers by them on his behalf might be offered; must those prayers be offered by the few on the supposition of the co-operation of the many; or shall a circular letter be sent to those who preside at other meetings you attend, to request their instruction to the friends who engage, to embody your petition on this head in their prayers?

4. Sincerely do I wish the universal prosperity of the kingdom of Christ; and I think the surest mode of extending its conquests is by keeping true to our ranks, and by each member of a church seeking the success, the reputation, and the strength of the society with which he is connected. The walls of Jerusalem would not have been so speedily and triumphantly built, had not each built over against his own house.

Ex. I give you credit, Mr. Duty, for the motives of your conduct. I shall not fail to reconsider what you have said.

Duty. Allow me, in parting, to request your serious attention to these scriptures.

Acts xx. 36. Paul kneeled down and prayed with them all.

Acts ii. 42. They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of

brean, and in prayers. Upon what principle is the latter singled out for disunited and disjoined efforts? Romans xvi. 17. Mark them which cause *divisions*. 1 Cor. x. 32. Give none offence to the church of God. 1 Cor. xii. 25. That there should be no *schism* in the body, &c. 1 Cor. i. 10—12. That ye all speak the same thing, and that there be no *divisions*, &c. Phil. i. 27. Stand fast in one spirit,—with one mind, striving *together*, &c. Heb. x. 25. Not forsaking the assembling of yourselves *together*. James i. 22. Be ye doers of the word, and not *hearers* only.

THE CHRISTIAN SECRETARY.

HARTFORD, January 18, 1823.

THE Board of Managers of the Connecticut Baptist Education Society met at Middletown on the first instant. It was the unanimous opinion of the Board that the beneficiaries under their patronage might receive greater advantages for the present to be placed in the institution at Hamilton, N. York. The question respecting some general co-operation with that institution was considered more properly the business of the Society, which will meet in Hartford in May next. One hundred dollars will be forwarded to that institution in pursuance to the order of the Board, and it is expected that one of the brethren under our patronage will proceed immediately to that place to pursue his studies. Brother Nathan Wildman, another of the brethren under our patronage, laid before the Board a statement of his present circumstances, from which it appeared to the Board that on account of his present usefulness in the village of Killingworth, it would be most for the advancement of the Redeemer's kingdom, for him to continue at that place during the winter.

The Board are happy in finding that the application of their small funds to immediate use, has drawn the attention of many to the objects in contemplation, and has satisfied the few who at first feared an unscriptural use of education, that the course pursued by this Society is such as will by the blessing of God render the ministers of Christ more useful in his church.

MARRIED—In this city, Mr. Isaac Fowler to Miss Catherine Willis.

At New London, Mr. Augustus E. LeMerle to Miss Eunice Lyman; Mr. Thaddeus Brooks, jun. to Miss Betsey Lampheer.

DIED—In this city, Mr. Nathaniel Spencer; Mr. James Burt, aged 31; Mr. John Fulton, aged 29.

In this town, on the 3d inst. Mr. Jesse Porter, aged 64.

At Chatham, Submit Ford, aged 93.

COMMUNICATED.

On Tuesday last a Baptist church was constituted in the town of East Windsor. A council convened in the morning and heard the articles of their faith, and examined the standing of the members; all of which was satisfactory. In the afternoon a discourse was delivered on the occasion by brother A. Bolles of Wintonbury, and the fellowship of the Council was expressed to the church by brother E. Cushman of Hartford.

Immediately after the constitution of the church, brethren Samuel Terry and Warren Thompson were set apart to the office of deacons by prayer and laying on of hands. Brother I. Dwinnell of East Hartford offered up the consecrating prayer, and brother Wm. Bentley addressed the candidates by a solemn charge. The concluding prayer was offered up by brother J. A. Boswell, of Hartford.

This little church is composed of about forty members, and their prospects are highly flattering. It is contemplated to build a house for religious worship in the ensuing spring.

SUMMARY.

From the *N. Y. Daily Advertiser*.

The intelligence by the James Monroe has a more warlike appearance than has heretofore been the fact, and more than we had been led to expect from what had previously reached us from Europe. It would seem by the accounts from Paris, as stated in the London Courier, that the Congress of Vienna have given to France the privilege of making war upon Spain, for the purpose of restoring the old order of things in that distracted country.

This result, if it has been produced at all has not been accomplished without serious difficulty. A private letter from Verona, dated Nov. 21st, says, that the Duke of Wellington has in a formal manner, and on all occasions, declared his opposition to all armed intervention in Spanish affairs, and that he has been supported in the ground thus taken by Austria and Prussia; whilst Russia, it is stated, inclined to the other side. Notwithstanding this powerful opposition of G. Britain, Austria, and Prussia, and the mere inclination of Russia in favour, it is added in the same letter that France succeeded so far as to obtain an indirect decision according to her wishes, viz.—“that every power having the indisputable right to make war against any other, when it thinks it has just and imperative reasons for so doing, France may employ that right against Spain if she thinks proper, but that in such case the other powers should be bound in honour to remain neutral.” And yet after all this, it is stated that the Emperor of Russia, as well as a majority of the ministers, including the Duke of Wellington, in a friendly manner advised the French ministers not to undertake this war, as it might place in danger the repose of Europe; an event the melancholy consequences of which is easily foreseen. The Courier expresses the opinion that war between France and Spain will take place. It would seem, however, that Spain is not intimidated by the prospect of hostilities. The Courier states, that intelligence from Madrid seems to show that the Cortes anticipate the decision of the Congress, but do not appear to be disposed to change their present constitution.

The object of this war, if it in fact takes place, is said to be to sustain the old Royalists of Spain in their efforts to make the government of their country a constitutional monarchy. That party in Spain have been struggling for a considerable time past to accomplish this or some other such end, but with very miserable success. The Constitutionalists, that is the party who support the present government, which we had supposed was in fact a constitutional monarchy, have almost invariably, and we are not sure but absolutely so, triumphed over the Royalists, and are now in the full enjoyment of power and success.

It is difficult to believe, that the government of France can be so mad as well as foolish, as to engage in this ridiculous enterprise. It is inconceivable that any other views than such as regard their own safety could lead them to pursue such a Quixotic course. The very circumstance that they feel themselves in danger from the progress of the principles of freedom in Spain, is enough, one would imagine, to convince them of the hazard of the attempt to prevent their propagation. Should France make war upon Spain, for the purpose of forcing the latter to abolish her constitution, and reinstate the old despotism, we have not a doubt that in a very short time the former will be in the utmost confusion. France is full of combustibles; and it would require very little to kindle them into a general flame. Its peace has been supposed for years past to rest in a great measure upon the life of the present sovereign, who is far advanced in years, and of very infirm health. In such a state of things, nothing but political insanity could stimulate them to engage in a crusade against the rights and independence of another nation, and in that way expose the very existence of their own peace and security.

If the accounts which we have received are correct, it is pretty apparent that the union of the powers which form the Holy Alliance is essentially dissolved. By yielding to a controversy between France and Spain, Alexander must be aware that the attention of Great Britain, Austria, and Prussia, must be turned towards that quarter of the continent, and of course away from him and his projects. Should a war break out as is expected on the western side of Europe, we shall be greatly disappointed if Russia does not avail herself of the opportunity, and make a serious attempt upon the Ottoman power in that quarter of the globe. Should that be the case, she will have much less to fear from the interference of the other great nations who have heretofore held her in check.

Time will soon disclose what is before the kingdoms and potentates of Europe. It would not be strange, judging from present appearances, if a general war should prevail over that continent, and the inhabitants be again reduced to the wretched condition to which they were subjected by the French Revolution.

The Society for the Relief of the Insane held a meeting at the State-House in this city on the 7th inst. and unanimously accepted the report of the committee fixing a site for the Retreat. Dr. Eli Todd having been nominated by the Medical Society, as Superintending Physician of the Retreat, was at a meeting of the Directors unanimously chosen.—*Times*.

Newspapers.—In the state of New York, there are at present 99 weekly newspapers, one published thrice a week, and nine daily ones, in all 109. It is estimated that 154,000 papers are circulated weekly, and eight millions and a half a year—in value about \$270,000.

Mr. Hiram Emery, aged 22, of Belfast, near Philadelphia, was burnt to death on the night of the 23d ult. in the cabin of a schooner, being first suffocated by his bed clothes taking fire from his candle.

LINCOLN & EDMANDS, No. 53 Cornhill, Boston, have just published an edition of the New Testament, in which the proper names, and many other words are divided into syllables, and accented agreeably to Walker's Dictionary and Key. By ISRAEL ALGER, A. M. Instructor of Youth in Boston. The Testament may also be obtained of Rev. E. CUSHMAN, Hartford. Price, 44 cts. half bound—50 cts. sheep—62 cts. fine.

RECOMMENDATIONS.

Report of the Committee appointed by “The Associated Instructors of Youth in the city of Boston and elsewhere, to examine “The Pronouncing Testament,” signed by Mr. Payson, Principal of the Franklin English Grammar School, Nassau Street, Boston.

The Committee appointed at the last monthly meeting of the Association, to examine and report their opinion of the merits of an edition of the New Testament, entitled, “The Pronouncing Testament,” have attended to the service assigned them; and have great pleasure in expressing to the Association, that they consider this attempt of Mr. Alger to apply the principles of Mr. Walker, and the marks and characters used by Mr. Perry, and other Lexicographers, for designating the various sounds of the vowels and consonants, to the proper names, and many other words in the sacred Scriptures, as highly laudable, and calculated greatly to aid children and others in acquiring a correct pronunciation of such words; and that his success has been much greater than could reasonably have been expected in a first edition.

Respectfully submitted by your Committee.
THOMAS PAYSON, Chairman.
Boston, Aug. 21, 1822.

At a regular meeting of “The Associated Instructors of Youth in the city of Boston, and elsewhere,” held on Sept. 25, 1822, the preceding Report was read and accepted.

A true copy.
Attest JAMES ROBINSON, Secretary. A. I. Y.
From Mr. Kelly, Principal of the Mayhew Grammar School, Boston.

Mr. Alger, Sir,

I have examined with attention the “Pronouncing Testament,” and freely give it as my opinion, that the dividing into syllables the proper names, and other words difficult to pronounce correctly, and the representing the vowel sounds by significant characters, must greatly facilitate the reading of the Bible, and promote a correct and just pronunciation. The use of this copy of the New Testament in families will establish good habits, as well as guard against bad ones, which the illiterate are too apt to contract in reading the Scriptures. This book may be considered a very correct and useful School book, and entitled to the full approbation of the public.

Yours, &c. HALL J. KELLEY.
Boston city, Oct. 30, 1822.

From Mr. Andrews, Principal of the Public English Grammar School in Derne Street, Boston.

Boston, Oct. 29, 1822.
Mr. Alger, Sir, I have perused the “Pronouncing Testament,” and for the use of schools, I think it superior to any that has come under my consideration;—in my opinion it will greatly facilitate the pronunciation of our language, and save much labour both to the pupil and instructor; and I have no doubt that it will meet with the liberal patronage of a discerning public.

Yours, &c. ABRAHAM ANDREWS.

From Mr. Foster, a Teacher of Youth in Boston.
Boston, Oct. 1822.

Mr. Alger, Sir, I have perused, with some attention the “Pronouncing Testament,” and am decidedly of the opinion that it has advantages over every work of the kind. It facilitates the right pronunciation of the Scripture proper names, and will, no doubt, be justly appreciated by a discerning public. It renders an essential service to Youth, and needs but an extensive circulation, to be universally approved, and recommended to the use of schools generally.

Respectfully yours, JOHN FOSTER, Jr.
The Rev. Mr. BENEDICT, of Pawtucket, R. I.
writes to the Publishers thus:

“Messrs. Lincoln & Edmands, I have examined your “Pronouncing Testament.” Mr. Alger certainly deserves great credit for his device, and for his wise and profitable application of Walker's rules of Orthoepy to this every day Book; and if he carries his plan through the whole of the scriptures, he will do a great service to the christian, as well as literary public.”